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Education (1927) Department.

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G.O. No. 104

DATED 15-1-1929

[Despatch Abstract.]

Elementary Schools - ~~Ex~~ Catholic schools - South Kanara district - Recognition and aid- Policy.

Ld. 5031 A
21.11.28

A MEMORANDUM

FROM

The Catholic Association of South Kanara

To

The Hon'ble Dr. P. Subbarayan, M. A., B. C. L., Bar.-at-Law,

Chief Minister and Minister for Education,

Government of Madras.

Sir,

The Catholic Association of South Kanara, the representative organ of the Catholic Community of South Kanara, beg to submit this Memorandum in continuation of the Memorial dated 19th March 1927, submitted by the Association to the Director of Public Instruction, Madras, a copy of which was personally presented to you by a deputation of the Association. In that Memorial we, among other things, have clearly shown that Catholic Educational interests suffer grievously in our District, owing to the play of communal jealousies and religious bias in the working of the District Educational Council. We do not intend to repeat here the several concrete instances detailed therein in support of our statement. We would only say that, since we submitted our Memorial, the tale of persecution has grown longer. The District Educational Council seems bent on harassing us, Catholics, at every step, and the conviction is daily growing deeper that we can expect no justice at its hands.

In the light of the fact, therefore, that cases are constantly arising in which our schools are refused or delayed recognition, or granted recognition with harassing restrictions, for reasons so unconvincing as to savour strongly of prejudice and jealousy due to communal or religious bias, we strongly urge the necessity on the part of Government to lay down at an early date clear and definite provisions in regard to the conditions of recognition of new schools or new classes in the schools already recognised.

We also earnestly urge Government to recognise authoritatively the Catholic Educational principles which have already been brought to their notice in the weighty Memorandum dated 1st July 1927, submitted to you by the Catholic Educational Council of the Madras Presidency with the endorsement of the Hierarchy of the Catholic Bishops of South India, and we do not propose to go over the same ground again. We only wish to reiterate that our Religion requires that Catholic children should be educated in Catholic schools. It is a sacred obligation binding on the conscience of us Catholics. It is not, as might be considered in some quarters, a mere sentimental feeling, but it is in fact a positive religious obligation.

This position of ours has been recognised even in countries where the Catholics are in a minority such as England, Scotland, Holland and Ceylon. India should, in any case, be the last country where there can be any difficulty in the acceptance of our principles, for it is a land in which diverse religions have existed side by side for centuries with mutual forbearance; furthermore, the proclamation of Queen Victoria—the Magna Charta of Indian liberties—guarantees to every one perfect liberty of conscience and the unrestricted exercise of his religion; and this guarantee, it may be noted, forms an essential feature of all the draft constitutions that are being framed for the future government of India. We may add that, while the principle on which we base our claim is conceded in the case of Muhammadans, it is inconceivable by what process of logic the identical position of Catholics can be flouted. The Muhammadans demand their own schools in order to fulfil the precepts of their religion, and the Catholics demand Catholic schools in order to fulfil the precepts of the Catholic religion. Speaking of our own district, the Inspectors of Schools under the old regime, and the District Educational Council thereafter have recognised the claim of different Communities to have their own denominational schools. If, now, *our* claim is not recognised, it simply means that there is no liberty of conscience for Catholics only.

Even from the point of veiw of Government, we may urge two additional reasons for granting our claims. In the first place, the goal Government keeps in view is the education of every child in the country and that in the most economic way. It is clear that the goal can more easily be reached by Government helping, in all possible ways, the efforts of private educational agencies in the field of elementary education. Secondly, it is a recognised fact that moral instruction ought to form part of the education imparted in schools. At the same time it has been the general experience that moral instruction not based on the religious creed of the child has not been of any value. As Mr. Arthur Mayhew, M. A., I. E. S. (Retired), says, "the most effective kind of religious teaching is what is generally known as 'denominational' Definite and clearly formulated views are more likely to influence the whole character than vague and colourless teaching. Nor need such definite teaching necessarily make a pupil narrow or intolerant." We too believe that the solution of the problem of imparting religious teaching lies in encouraging different religious bodies to open and maintain their own denominational schools. Thus if the rights we claim are granted to us, they will go a long way not only to solve the problem of spreading elementary education in the most effective and economic way among the masses in rural areas but also to solve the other vexed problem of religious instruction in schools.

We would like to add here a few words as regards public schools which, by force of circumstances beyond our control at present, Catholic pupils are compelled to attend. In such cases we must be allowed to impart to the Catholic pupils religious instruction by a Catholic teacher certified to be competent by the Bishop of the Diocese. We stress such a certificate because the idea prevails that the mere appointment of any teacher, who is a Catholic, in a public or non-Catholic school, and his "teaching of Catechism" would meet the requirements of Catholic children attending such schools. Obviously competency in teaching religion, as in secular subjects, requires specialisation—a principle which, we have no doubt, will be insisted on by other religious bodies also in regard to the religious instruction of t eir children. We may here aptly quote Canon Law :—

Can. 1381 :—Sec. 1 "The Religious Instruction of the young in all schools is [redacted]ect to the authority and inspection of the Church."

Sec. 2. "It is the right and duty of the local Ordinaries to watch that in any of [redacted] schools of their territory nothing is taught or done against the Faith and good morals."

Sec. 3. "Similarly it is their right to approve religious teachers and text-books of religion and to demand that teachers or books that offend against Faith and morals be removed."

Now that we have set forth our grievances and clearly explained the principles of Catholic education, we earnestly trust that **Government will frame such rules as will give definiteness to the policy of the District Educational Council and recognise our right to open our own schools,** thereby removing the obstacles that are now being placed in the way of educating our children in accordance with our religious principles and once for all ending the state of intolerable persecution to which we are being subjected.

L. P. Fernandes, B. A., L. M. & S., *Vice-President, Catholic Association; Chief Medical Officer, Fr. Muller's Hospital; Municipal Councillor.*

(Rev.) R. F. C. Mascarenhas, *Ex-Member, District Educational Council; Consultor, Diocesan Council, Mangalore.*

Office of the Catholic Association of South Kanara, Mangalore, 6th November 1928.

Rao Sahib G. S. Lasrado, *Retired Forest Officer; Member, District Educational Council.*

M. S. Sreshta, B. A., *Bar-at-Law,* C. C. S., *Retired Postmaster-General, Ceylon.*

Rai Sahib E. C. M. Mascarenhas, *Retired Forest Officer; President, Secondary Education Board.*

P. F. B. Albuquerque, *Tile Manufacturer; Municipal Councillor.*

Rao Sahib D. R. Colaco, *Retired Health Officer; Hon. Secretary, Catholic Association.*

U.O.Reply No. 2832-B/28 (19-12-28)

The first case presents some difficulty and I think it will have to be left to the D.E.C. to restrict admission to Catholics or not according as it is considered by the D.E.C. and the inspecting officers that admission of non-Catholics would act prejudicially to the interests of the other school.

As regards paragraph 2 I consider that aid should not be given unless it is clearly demonstrated that there is room in the locality for more than one school.

In the cases referred to in paragraph 3 admission should be restricted to Catholic children only.

RAP
19.12.28

E-5597
21-12-28

Edn Dept.

A draft order is submitted for consideration.

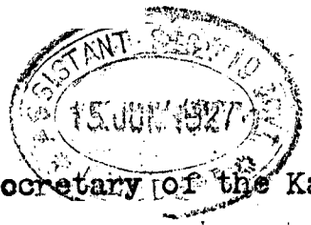
14 JAN 1929

M. P. 14.1.29

THE KANARA
INDIAN CHRISTIAN CIVIC LEAGUE.

Kadri Road
Mangalore,
13th June 1927.

S/ Rev. 2946 15.6.27



From

The Secretary of the Kanara Indian Christian
Civic League.

To

The Secretary to Government,
Law (Educational) Department.
MADRAS.

Sir,

In view of the proposed amendment of the Elementary Education - Act and the rules thereunder I am directed by the Committee of the Kanara Indian Christian Civic League to request the attention of Government to the following canons Nos 1372. 1373. 1374. 1375. 1379 (paras 1215 1216. 1218. 1222 of Wowod's new canon law-to be found in the Legislative Council Library), extracts of which are given below:-

1215. Catholic children are to be educated in schools where not-only nothing contrary to Catholic faith and morals is taught, but-rather in schools where religious and moral training occupy the - first place

Not only the parents, as mentioned in Canon 1113, but also all those who take their place have the right, and the most serious obligation of caring for the Christian education of the children.- (Canon 1372)

1216. In every elementary school the children must, according to their age, be instructed in Christian doctrine

The ypung people who attend the higher schools are to receive a deeper religious knowledge, and the bishops shall appoint - priests qualified for such work by their learning and piety. (Canon 1373).

1218. The Church has the right to establish elementary schools as well as any kind of schools. (Canon. 1375)

1222. If there are no Catholic elementary or mediate schools, spoken of in Canon 1373, the Ordinary should take care to have them established.

Likewise if the public Universities are not imbued with the Catholic doctrine and spirit, it is to be desired that in the nation or province a Catholic University be erected.

The Catholics should not refuse to contribute according to their means towards the building and maintenance of Catholic schools. (Canon 1379).

My Committee hopes that these provisions of Canon Law will be borne in mind in amending the present Madras Elementary Education Act with due regard to the Bill brought by Mr J.A.Saldanha M.L.C, to amend that Act, which he withdrew on the assurance given by the Hon'ble the Minister for Education that the points urged in his Bill will be borne in mind in drafting the Government amending Bill.

It is also hoped that the Christian claims will be duly borne in mind in the recognition of their schools in this district, in-as-much as they are frequently overlooked by the Educational authorities, some Local Boards and the District Educational Council

I have the honour

Sir,

to remain your most obedient servant,

J B. Machado

Honorary Secretary.

The file relating to Mr Saldanha's bill to amend the Law (Edn. Dept) Act, 1920, is with the Special Officer. This may also be sent to the Special Officer U.O. for consideration

13/6/27

16/6

Eames Esqr. C.S.

16.6.27

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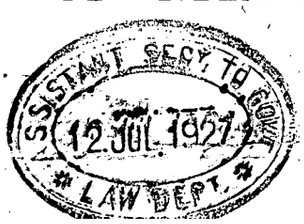
A MEMORANDUM



THE HONOURABLE THE MINISTER FOR EDUCATION

GOVERNMENT OF MADRAS.

Law (Edn) Dept
May be sent to the Special Officer
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By

The Sub-Committee ad hoc of the Standing Committee,
The Catholic Educational Council of the Madras Presidency

July 1st, 1927.

A LETTER

FROM

THE CATHOLIC HIERARCHY IN SOUTHERN INDIA

TO

THE RIGHT REVEREND PAUL PERINI, D.D., BISHOP OF CALICUT,

President of the Catholic Educational Council of the Madras Presidency.

MADRAS, *June 1st 1927.*

YOUR LORDSHIP,

As President of the Catholic Educational Council of the Madras Presidency, you have been good enough to inform us that the Standing Committee of that Council, in its last meeting, appointed a Sub-Committee to draft and present to the Government of Madras a Memorandum embodying

(1) a statement of Catholic educational principles,

(2) suggestions for safeguarding those principles in the proposed new legislation of the Presidency, and

(3) some matters of detail in which Catholic interests either seem to have been overlooked in the past or seem liable to be jeopardized in the future.

We believe that the action taken in this matter by the Standing Committee, under the guidance of Your Lordship, is entirely opportune, for the following reasons:

1. There exist certain definite educational rules (promulgated in our Code of Canon Law) which are binding upon the conscience of Catholics.

2. It is always possible that, when new educational legislation is proposed, some clause may inadvertently be introduced running counter to the Canon Law by which Catholics are bound.

3. And further, the framing of new educational legislation seems to offer a suitable opportunity for putting forward a number of practical desiderata upon which we are agreed in view of past experience or future hopes.

Accordingly we are confident that the work of your Sub-Committee will meet on all hands with the recognition it deserves and that the framers of the new educational legislation will take into due consideration the claims of the Catholic Community.

Thanking you for your initiative in this matter of vital importance to the welfare of our people.

We remain

Your Lordship's most respectful servants in Christ

† JOHN AELEN, Archbishop of Madras
† D. VISMARA, Bishop ef Hyderabad
† P. ROSSILLON, Bishop of Vizagapatam

† E. J. MOREL, Archbishop of Pondicherry
† A. ROY, Bishop of Coimbatore
† M. DESPATURES, Bishop of Mysore
A. SOVIGNET, V.G., Administrator of the Diocese of Kumbakonam

† A. M. PEREZ CECILIA, Archbishop of Verapoly

† J. B. M. RIBEIRO, Bishop of Cochin
A. M. TEIXEIRA, V.G., Administrator of the Diocese of Mylapore

† A. KANDATHIL, Archbishop of Ernakulam
† A. CHULAPARAMBIL, Bishop of Kottayam
† E. VAZHAPILLY, Bishop of Trichur
J. CALLAREKEL, V.G., Administrator of Changanacherry

† A. FAISANDIER, S.J., Bishop of Trichinopoly
† F. T. ROCHE, S.J., Bishop of Tuticorin.

To

THE HON'BLE DR. P. SUBBARAYAN, M.A., B.C.L., Bar-at-Law,
CHIEF MINISTER AND MINISTER FOR EDUCATION,
Government of Madras.

A MEMORANDUM.

MADRAS,
July 1st, 1927

SIR,

Terms of Reference.

Under a covering letter from the Catholic Hierarchy in Southern India (dated June 1st, 1927) and under instructions from the Standing Committee of the "Catholic Educational Council" of the Madras Presidency (in a resolution passed on March 20th, 1927) the undersigned are empowered to submit to the Government of Madras the following statement of the Catholic position in view of the proposed revision of the Madras Elementary Education Act, 1920, and of the Grant-in-Aid Code

PART ONE: Principles laid down by the Canon Law of the Catholic Church.

The Catholic Church in its written law (available for public reference under the title of *Codex Juris Canonici*, Vatican Press, Rome, 1917) formally claims certain definite rights in the matter of school management and lays down certain definite educational principles which constitute a sacred policy binding on the conscience of all Catholic parents.

Our first object in submitting the present Memorandum is to make sure that the above principles shall not escape the notice of Government, lest inadvertently there be included in the proposed new elementary school legislation of the Presidency any ruling in direct opposition to the Canon Law by which Catholics are bound.

The pertinent Canons (or Sections) are as follows:

Canon 1113. Parents have the strictest obligation to do all in their power to secure the religious and moral and also the physical and mental education of their children, as well as looking after their temporal welfare.

Canon 1372. All Catholics are to be brought up in such a way that not only shall they be taught nothing contrary to Catholic faith and morals but that they shall get positive Catholic training in these matters.

Canon 1373. In any elementary school religious instruction must be given, suitable to the age of the children. Young people in middle and higher schools shall get more ample religious instruction at the hands of specially zealous and qualified priests whom the Bishops shall take care to entrust with this work.

Canon 1374. Catholic children shall not attend schools which are non-Catholic, "neutral" or mixed, i.e. such as are open also to non-Catholics. It is the Bishop of the Diocese alone who has the right, in harmony with the instructions of the Holy See, to decide under what circumstances and with what safeguards to prevent loss of faith, the attendance of Catholic children at such schools may be tolerated.

Canon 1375. The Church has a right to maintain schools of her own, not only elementary schools, but middle and higher schools as well.

Canon 1381/3. In the Bishop of the Diocese is vested the right to approve teachers and text-books, and also, in defence of religious truth and moral right, to insist upon the removal of (objectionable) teachers and (objectionable) books.

Briefly, Catholic parents are bound to send their children to Catholic schools (a Catholic school being, for general purposes, a school under Catholic management, in which a distinctively Catholic atmosphere is maintained). This implies the duty (and consequent right) of Catholic parents to insist on having schools of their own wherever the number of Catholic children permits.

In exceptional cases and for special reasons, Catholic parents can obtain leave to send their children to non-Catholic schools, provision being made to safeguard the faith and spiritual interests of the children. This implies the duty (and consequent right) of Catholic parents to oppose any legal bar being placed to the securing of these "safeguards". The rights of parents are paramount in the education of their children; the State may penalize neglect; it may exact a certain standard of efficiency; but it must contrive to do so without violating the rights or the conscience of the family, which is the basic unit of society.

Consequently,

(1) any general enactment of law which should *compel* the attendance of Catholic children at school, regardless of whether the school be under Catholic management or not, or regardless of whether or not facilities be afforded for instruction in the Catholic faith, would be openly at variance with the common ecclesiastical law of the Catholic Church and directly opposed to the conscience of Catholics; and

(2) any legislation which should *omit* specific provision for the right of Catholics to have their own schools wherever their numbers allowed, or for the right of Catholics to provide for the religious instruction of their children in public schools which circumstances oblige them to attend, would, in respect of these omissions, be inacceptable to be the Catholic Community.

The above principles explain why the Catholics of Southern India, being only 4·25 per cent of the total population, are maintaining over 2,500 elementary schools which educate 11 per cent of the school-going population. But it is not so obvious why, out of a total annual expenditure of eight lakhs which these Catholic elementary schools entail, only four lakhs (or a little less) come out of public funds.

Apart from the common taxation, then, the Catholics of Southern India are spending four lakhs yearly on elementary schools, and one cannot but feel that so substantial a contribution, kept up now for many years, should win consideration for their wishes in educational matters. That the proposed revision of the Madras Educational Rules and Grant-in-Aid Code offers a splendid opportunity for reaching a more equitable arrangement seems to us self-evident; we have accordingly assumed that a Memorandum would be welcomed by your Government at this time, so that, fully informed as to the Catholic position, the legislature may give it fair consideration in the framing of the new Act.

We are making a notable financial sacrifice to maintain our schools, and we are not unaware that this sacrifice has its weight (as an argument of "economy") with some who might otherwise be disposed to scrap the private school system altogether. But it is a mystery to us how a fair-minded public can accept such a sacrifice at our hands. It has never been obvious to Catholics why their schools, which assist the State by giving to a large section of the population an education in every respect as efficient as that imparted by any other schools, should be penalized in the matter of aid from public funds solely because to that efficient secular teaching they add the further teaching of religion and religious morality.

We wish to teach our children according to principles which are sacred to us. We guarantee to attain any standard of general instruction that the State may set up for its own schools. And we claim for ourselves (as well as for all other communities having similar ideals) the right to State support directly proportionate to our educational activities.

Such is the meaning of the "Catholic School Problem" which has come up for solution successively in so many non-Catholic countries of late years. Every civil administration which, failing to take account of Catholic principles in education or making the mistake of seeing only a sentimental feeling where in reality there is a positive law founded on divine right, has embarked on such legislation as ran counter to these principles and to this law, has found itself sooner or later with a conflict on its hands which a little forethought could easily have averted. The outcome in England and Scotland and Belgium and Holland and Ceylon and Canada has been satisfactory to Catholics; elsewhere the struggle is still in progress; here in Madras we have hitherto sought to avoid conflict altogether by making, under stress of special difficulties in various localities, many concessions which could only be

temporary; now that permanent legislation is going forward, we seek to avoid conflict still, no longer by excessive accommodation however, but by putting our case strongly at the outset and obtaining fair consideration for our claims; sweet reasonableness and clear thinking at the present stage will, we trust, establish between the Catholic Community and the Government of Madras such harmony on the educational terrain as need never be disturbed in years to come.

PART TWO: How these Catholic principles may be safeguarded in the proposed new educational legislation of the Presidency of Madras.

1. While determined to safeguard the interests of our schools, we are anxious to do so in the manner best calculated to harmonize with the policies to which Government may be committed.

Accordingly, we may first call attention to the privileged position secured to the Muhammadan Community by Section 49 of the Act of 1920; we do not ask to share that privilege *as a privilege*, but to see it made the common law for all denominations.

It is not difficult to word the law to that effect. But two practical objections require to be met. (1) That this clause will result in a large number of exemptions from compulsory education and will thus stultify the measure. This seems to us the merest sophistry; it begs the question; for it takes for granted the impossibility of "making adequate arrangements for religious instruction" in the public schools. But in other countries such arrangements have been made—notably in Holland, where the public school authority provides accommodation, heat and light, while the religious authority provides a teacher of religion for a given period during school hours. And in this Presidency, where in fact a religious colouring is given to practically all education (because religion is so woven into the lives of the people that neutrality is almost unattainable, except in theory, even in the public school) it will be found quite feasible to enact that one period each day shall be set aside for moral instruction by the teachers of the school for such children (if any) as follow no form of religion, and that it shall be open to parents who wish to have their children instructed in some form of religion to make arrangements for such instruction to be given by competent teachers of religion during that period. And (2) the picture conjured up by the second objection, namely that, at the hour appointed, a procession of religious teachers will be seen approaching the school, in heated controversy over the destiny of mankind, may tickle the imagination but does not convince the reason. Special teachers are often brought in from outside for special subjects, such as drill, drawing or gardening, and each has his own theories; but none of them need interfere with the efficiency of the school.

In a word, it seems to us quite practicable (and entirely natural in circumstances where religion plays the part it does in the lives of the people of this Presidency) to "make adequate arrangements for religious instruction" in the public schools according to the needs of the locality. Precisely because they are "public", they should be so organized as to become acceptable to all sections of the public, even to those sections holding strict principles in the matter of religious education, and unable, in many places, to have private schools of their own. (The same argument does not, of course, apply to private schools; for the private school, while it does in fact serve the general purposes of public education, is essentially the expression of the particular ideals of a special section of the community).

Failing a general enactment along the lines above suggested, however, we should be willing to accept the simple bracketting of the word "Catholic" with the word "Muhammadan" in a clause corresponding to Section 49 of the Act of 1920.

2. Normally we tend, as pointed out above, to have schools of our own wherever the number of Catholic pupils permits. And we are, here again, not unmindful of the encouragement afforded us by the consistent policy of Government in fostering the "private aided school". But there is just one point in which we seek a protecting clause under the new legislation. It may happen that the Catholic population, too small to hold out for a school of its own at the time when the public school is started in a given locality, subsequently grows so as to be able to provide the quorum of children necessary for a separate school. The public school being now in possession, difficulties may be raised about recognising a Catholic school if our people feel in conscience bound to start one. We would therefore desire to see enacted that the starting or maintaining of a *strictly denominational* school, and its recognition and admission to grant-in-aid shall not be prejudiced by the existence of a public school in the same locality.

3. Apart from the above demands, which we regard as a simple minimum easily obtainable without alarming the traditionalist, there are more drastic proposals which we think it well to submit at this point, without absolutely pressing for their immediate adoption. It has taken twenty or fifty or a hundred years in other countries to educate public opinion up to the point of actually adopting them as law; and we could hardly expect success in springing them unawares upon a legislature faced with the complexities of the new regime in India. But it is well for us to put them here on record, since they go far to satisfy, in various ways, the Catholic claim, and since eventually one of them (or something very similar) will have to come—the mature fruit of constructive statesmanship.

The best proposal would appear to be some system of capitation grant. The State determines the yearly cost of education per child in every Standard. The amount is allotted yearly from public funds to every child attending a recognised school, being paid of course to the management of that school. The grant follows the child, in any given year, to whatever school his parents wish him to attend. This has the immense advantage of putting all recognised schools, public or private, on the same footing: it is therefore logical. It replaces invidious privilege by general freedom: it is therefore fair. It solves the whole religious problem at one stroke: it is therefore eminently suited to a country where in fact religion reigns supreme in the school (public or private), all theoretical efforts at neutrality notwithstanding.

Doubtless any system of capitation grant will entail more ample provision for inspection and control. But this is long overdue in any case, as inspecting officers now have at least three times as much work to do as they can possibly compass with any degree of usefulness.

And if it be opposed on the score of expense, one may well ask in astonishment whether Government is prepared to admit that it will not or cannot offer the advantages of literacy to the entire population along with the burden of taxation. Education is alway costly, and every State is faced with the necessity either of finding and equitably disbursing the money necessary to make literacy available to all, or else of admitting at once that it does not regard the providing of general schooling facilities as an essential part of its duties. Given an admission of the State's liability in this matter, the sum which it is willing and able to pay for the schooling of each child must be mathematically ascertainable. Capitation grant is the most equitable manner of disbursing that sum, at least in the case of the more stable schools.

This system automatically solves the question of compensation to schools under private management that shall lose fees on the introduction of free and compulsory education. In any event, the idea of limiting such compensation to a five-year term

(as prescribed in the Rules under Section 47 of the Act of 1920) was unfortunate; to postpone a calamity for five years does not save it from being a calamity. The effect of making education free and compulsory should not be to put privately managed schools out of business either immediately or in five years' time. If absolute equity is observed by complete parity of grant-in-aid as between public and private schools, there will be no room for criticism or complaint on the score of compensation.

Any measure short of this will always stand open to the taunt of "tinkering" at education. Without the aid of religious agencies the State cannot possibly provide even for the present population of existing schools (even apart from the fact that a section of that population will not be dragooned into attending "neutral" schools); so that any "policy of expansion" (such as the promise of a school for every village of 500 inhabitants) is a mere dream unless the aid of private agencies be sought. What is true of expansion in quantity is far truer of improvement in quality. It would therefore seem to be the part of statesmanship to recognise the identical claim on public funds of all who are doing the same public service (whether the schools be managed by the State or, under the State, by the denominational agencies), and to aim at using all available teaching material and at working it up to the highest possible efficiency, rather than to allow a notable proportion of the best teachers in the Presidency to feel themselves slighted and, too often, starved. If, accidentally, the State can in fact save money by stimulating private generosity (inspired by religious fervour) in the matter of school building or equipment, all the better for the State; but as a *policy* only strict fairness and equity is worthy of a moment's thought.

We are not, however, wedded irrevocably to the "capitation grant" as a system. Its chief appeal lies in the fact that it solves so many of the practical problems surrounding our educational effort. Other solutions have been found, as by the neighbouring Government of Ceylon, for instance, or in England or in Scotland or in Holland or in Canada; an adaptation of one or other of these systems could easily be worked out, to meet our claims in a permanent manner and in line with the tendency of progressive legislation abroad.

4. If education is to be spread among the poorer and more backward classes, a very necessary step, as it seems to us, is to establish some classification among elementary schools (such as "A Class", "B Class" and "C Class" schools) each class with its appropriate standard of efficiency, hours of attendance, qualification of teachers, equipment and rate of grant-in-aid.

All elementary schools, whether under public or private management, should be thus graded. This would greatly assist the effort of the pioneer of education in remoter, poorer or more backward areas; for he would no longer feel that his groping, tentative and often patently deficient schools were being constantly disparaged by being thrown into comparison with schools enjoying advantages of all kinds from their situation in more enlightened localities—a comparison apt to become ruinous when it results in refusal of recognition.

This classification of schools would forward the policy of expansion, by counteracting the tendency to neglect those areas in which it is impossible to have schools living up to the full requirements of the present Rules. And concomitantly it would prevent the standard set for the efficient elementary school in advanced communities from being weighed down to a lower level by the large number of schools which cannot hope, for many years, to rise above a modest mediocrity.

PART THREE: Some difficulties confronting Catholics under the present Educational Rules.

I. There is no more thorny question on the tapis at the present moment than that of the District Educational Council.

It is no secret that the opinion of private agencies, and that Catholic opinion in particular, has all along been solid against decentralisation of educational control. We entered vigorous protest against investing the Taluk Board and the Panchayat with educational authority. We should have done the same when the District Educational Council was created, had we been sufficiently on the alert at the time. We venture still to hope for its suppression. Not that we have any theoretical aversion to control of education by local bodies, but simply on the practical ground that, in most cases, the District Educational Councils have proved themselves at least as ineffective as we feared they would. Failing their peaceful demise, we strongly urge substantial changes in their constitution, their functions and their procedure.

To us they seem, in this first place, constitutionally unsound:

Far be it from us to minimize the personal ability of popular representatives in local administration. But we are not unaware of the exigencies of a political career upon a man's thought and action; and it seems to us a natural consequence that any body made up *in majority* of men engaged in local politics must unavoidably be swayed by local political considerations. Were we consulted on the formation of a District Agricultural Council, we should humbly suggest that it be made up in majority of land-owners and of farmers; were we approached for advice on the constitution of a District Medical Council, we should feel that we were making an almost too obvious suggestion in urging a balance of medical experience in its composition. And similarly, we cannot feel it to be in any way offensive if we submit that the first step in making the District Educational Councils fit to do the work for which they were established is to provide for a preponderance of educationists in their ranks. The cause of popular education in the Presidency is too sacred to be jeopardized by the injection of an overdose of alien interests, however respectable these may be in themselves.

Proper composition of the Councils can be secured chiefly in two ways. (1) By making representation proportional to educational activity; mere population is no basis for representation, since population, while it does indeed indicate the extent of educational duties incumbent on the Local Bodies, only too often indicates the extent of duties unfulfilled. Logic would postulate representation by number of schools, or by number of teachers, or by number of pupils. As things are now, Taluk Board representatives swamp the Councils, and no account at all is made of actual services rendered to education in the District. (2) By obliging the Taluk Boards to send as representatives to the D.E.C. men who care above all for education, its expansion and efficiency. Thus again privilege will yield the place to equity; all educationists (whether representing private or public schools) want to provide instruction for the people, not to squabble; they want public-spirited support in their work for their own section of the public, and they do not get it in the "factious atmosphere" of the present top-heavy Councils. And so we simply claim a count of heads; let teaching units, and not political areas, be the basis of representation. And let the Rules insure a judicious selection of those into whose hands the schools will be delivered.

2. Secondly, if the District Educational Councils must be maintained, we call for functional alterations:

The D. E. C. is too unwieldy a body to exercise executive power. This should be restored to the District Educational Officer, who alone is in close touch with the

schools. As matters now stand, he advises the Council and the Council passes orders (in matters of recognition and grant-in-aid, for example)—an inversion of the logical process. Rather should the Council be the clearing-ground for all educational projects and problems and experiments and achievements; its place is to advise the D.E.O., and he, after collecting the facts on the spot in all doubtful or contentious cases, will take action under responsibility to the Department, if his findings agree with the advice of the Council; or, if not, he will send the matter back to the Council for reconsideration in the light of his findings. In cases where the D. E. C. is not persuaded by the D.E.O.'s report, the matter will be referred back to the interested party, (through his representative in the Council) with instructions to take it up with the Department, or with a special mechanism maintained by the Department to arbitrate all disagreements. The above arrangement would leave the D.E.O. alive and in his proper place as an executive agent; it would keep the D.E.C. in function in its natural capacity as an advisory body; and there would be a healthy check on both functions by the arbitration office at headquarters.

3. And lastly, we have a couple of suggestions to bring forward, always supposing that the District Educational Council must survive, as to its procedure:

(1) It is essential that clear and definite regulations be laid down in the Rules under the Act in regard to recognition of new schools and to distribution of grand-in-aid. Cases are constantly arising in which schools are granted or refused recognition, or in which grants are decreased or withheld, for reasons so unconvincing as to savour strongly of prejudice. That sort of thing cannot be eliminated by legislation; but clear rules of procedure would undoubtedly help, and an arbitration office, to which all such cases would regularly be submitted, would go far towards doing the rest. We take it that the Government hopes to promote literacy by means of better and more numerous schools, both public and private; and we submit that if recognition and maintenance of schools is to be left to the whims of whoever, by the loudest voice, controls most power in the D. E. C., that hope will never be fulfilled.

(2) A further suggestion of detail is that it be a matter of obligation for the Councils to include in their procedure the right of interpellation and the right of moving resolutions (as in the procedure of Local Boards, M. L. B. Act, 1920, Section 26). This will give better opportunity for the more active elements in the Councils to exert their galvanising influence.

II. We wish to voice here the many complaints that have reached us regarding the discomfort caused to Catholics by the working of Section 77 (ii) of the Madras Educational Rules, regarding holidays in schools under public management. In places where a large number (often a majority, sometimes the totality) of the pupils is Catholic, it is, to say the least, incongruous to find a great variety of Hindu or Muhammadan feasts observed as holidays and Catholic festivals (whether general or local) observed (in the breach) as school-days. We ask for more elasticity in the rulings on this question, so that it may be possible for an agreement to be come to in any given locality between the parents and the management of the school and that such an agreement may thereafter be enforceable.

III. Another anomaly that calls loudly for removal is that in certain public examinations (such as those for a Teacher's Certifcate in the lower vernacular grades) text-books are imposed which are practically manuals of Hinduism. To this we strongly object. For either the Training School which prepares students for these examinations is a public institution and should therefore not impose unwelcome religious instruction; or it is a denominational school where Hinduism is definitely undesirable. We therefore ask that it be made a matter of regulation for the text-books imposed upon these institutions to be of a purely literary character: or else

that provision be made for those who conscientiously object to the Hindu books to be enabled to take some other text. Indeed, we should achieve far better results in the training of our teachers if we were given latitude to frame our own syllabus and course of training.

Our effort has been to make clear in these few pages the conscientious attitude of Catholic parents in regard to the education of their children; to put forward practical suggestions for safeguarding that conscientious attitude in harmony with the educational policy of your Government; and to voice some of the disabilities under which our schools have laboured in recent years. It remains only for us to assure you of our entire sympathy with the programme of educational expansion to which you are committed and of our eagerness to co-operate in making it a prompt and universal success. This we shall feel it easy to do in proportion as our principles and suggestions are taken into serious consideration.

The Sub-Committee of the Standing Committee of the Catholic Educational Council of the Madras Presidency.

T. Gavan Duffy (*Convener*).
H. Pezzoni.
R. F. C. Mascarenhas.
S. Arpudasamy Udayar.
J. A. Saldanha.
C. J. Varkey (*Secretary*).

Madras, July 1st 1927.

Fr. C. Fernandes of **Belle**, has opened a school in that village and the school is recommended to be recognized *for Catholic pupils only* but on condition of shifting the school *more than a mile away* from the neighbouring schools. Why this latter restriction if the School is for Catholics only ?

And now look at this picture of Catholic Schools and look at that other picture of non-Catholic Schools recognized at Nandalike, Heringpet, Suratkal, etc., etc., and you may draw your own conclusions.

While I recount to you all these facts, you may be wondering and asking what I, the representative of the Catholic Schools, was all the while doing. Well, I may briefly tell you that I was trying my best to fight a losing game both in and out of the Council, and eventually could not do anything more than have my note of dissent recorded in the Proceedings, in which quite a few friends joined me, while the D. E. C. was carrying out its resolutions by means of an unsympathetic majority.

The scant courtesy, that I, who represented more schools than any other single member, received at the hands of the Council, may be gauged by the following incident.

No. XV

Fr. Gregory Lobo, Parish Priest of **Udyavar**, had transferred the management of the Church School to a lay Association formed in the Parish, and had already sent the papers to the Council. The Bishop, on coming to know of the intended transfer which ought to have been, but was not, authorised by him, directed him to write at once to the President, D. E. C., not to sanction the transfer pending further consideration of the matter which was a virtual withdrawal of the first act. The Bishop also wrote to me to see that the transfer was not sanctioned pending further consideration. When the matter came before the Council I explained the situation and even presented the letter of the Bishop which was passed around to the members. All that I pressed for was that the matter may be made to lie over till the next meeting, but the President, who was the main speaker of the day and said that the opposite party had come and explained circumstances to him, paid no heed to my request or the Bishop's objection. There was absolutely no use in my saying that the school was not the private property of the Manager to be surrendered at his will and that the Manager had virtually withdrawn his consent. I even pointed out serious flaws that there were in the papers of transfer, which were not drawn up according to rule and consequently were not in order—all this was of no avail at all The transfer was sanctioned almost unanimously, only one member siding with me. Note this and see how the Puttur Catholic School papers were put off from meeting to meeting on the flimsiest grounds urged by the Taluk Board Member from Puttur, putting the Catholic Manager to so much financial loss.

Before concluding this tale, I must tell you the very remarkable fact that I have observed viz., during the whole history of this Council, there have been, to the best of my knowledge only three occasions when the expert opinion in favour of a school of the D. E. O. has been set aside by the D. E. C. And all these refer to his distinct recommendation in favour of Catholic Schools. On other occasions, the Council has always deferred to his opinion. Thus treated, it is no wonder that the policy of the D. E. O. with reference to the Catholic Schools has latterly been to fall in line with the views of his subordinates, or those whose opinions and sentiments count with the D. E. C., in a word, to follow the line of least resistance.

Well, I have done. I have given you the general details of my six years' experience in the D. E. C. In concluding, I can sum them up all in one sentence and say that in the D. E. C. of South Kanara, as it is now constituted, there is no justice and fairplay [illegible]

for Catholic interests. I have heard this opinion expressed by more than one non-Catholic member of the Council. The least opposition from any quarter, be it from a public body or an individual member of the Council, or a most insignificant non-Catholic Manager of a school, is enough to turn its scales of justice against us. The impression that has gained ground in the Council is that we Catholics can be treated with impunity.

I have done my best within the Council to maintain our cause; with what success you now know. It is now yours to bring about a state of affairs where Catholic interests will be duly safeguarded?

The radical solution should be that the members of the Council should rise above sectarian prejudices and look at the problem in a spirit of toleration and broadmindness. Then only the minorities would feel that their interests are safe in the hands of the Council, unrepresentative though it is of various educational interests. But things being what they are at present, I would suggest that greater representation should be procured for us Catholics in the Educational Council, a representation in proportion to the stake we have in the education of the District—in other words, in proportion to the number of schools we maintain and the number of pupils we educate.

And finally as an immediate remedy for our grievances, we Catholics as a body should rouse ourselves to action, make common cause with our suffering managers and not rest until we have obtained justice, not from the D. E. C. which ignores us, but from the Higher Authorities who at least, we may trust, will rise above all these sectarian prejudices, and show respect for our principle and conviction, and let us have our school in accordance with these principles and convictions. So, then, let us hope and work.

CATHOLIC UNION CLUB,
MANGALORE,
20TH FEBRUARY 1927.

(Rev. Fr.) R. F. C. Mascarenhas,
Member, District Educational Council of South Kanara, representing the Roman Catholic Mission.

Printed at the Codialbail Press, Mangalore, S. K.

The Memorial of the Catholic Association of South Kanara, Mangalore.

To

The Director of Public Instruction,

MADRAS.

The Catholic Association of South Kanara, registered under the Registration of Societies Act of 1860, the representative organ of the Catholic Community of South Kanara, beg to submit this memorial showing how the working of the District Educational Council of South Kanara has been and is detrimental to the interests of schools under Catholic management.

The Catholic Community of South Kanara consists of a population of 1,11,719, *i. e.*, a tenth of the population of the District. In the matter of imparting education, we Catholics have always occupied, and do still occupy, the foremost place among the different communities in the District as evidenced by the following facts. The only two First Grade Colleges in the District are under Catholic management. Out of 27 Secondary Schools in the District, we are conducting 8, of which 2 are High Schools and 6 Lower Secondary Schools, educating 3,648 pupils out of a total of 9,028, that is, more than a third. We are also managing a Training School, including both Secondary and Elementary grades, and this is the only Training School under private management in the District. Now, turning to the field of elementary education, we maintain as many as 110 schools—a number which is much more than that maintained by most of the public bodies, and absolutely more than that managed by all other recognized private agencies put together. As for the pupils taught in Catholic Elementary Schools, they are more than a fourth of the total number of pupils taught by the seven Local Bodies of the District, and nearly double of that taught by all the recognized private agencies together. Thus in the sphere of education we Catholics have an important stake in the District, and it is to represent some of the educational disabilities of this Community that the Catholic Association has come forwar with this Memorial

The Working of the District Educational Council (D. E. C.)

(1) Representation of Educational Agencies in the D. E. C.

The idea of the framers of the Madras Elementary Education Act, 1920, under which the D. E. C. came into being, was to place the control of elementary education in the hands of a popular and representative body so as to ensure better its progress among the masses. But we beg to submit that this Council is far from being such a representative body.

The District Educational Council, as it is constituted in our District, consists of four *ex officio* members while of the rest, the greater part, viz., 12, are elected by the different Local Bodies, the remaining few being a representative each of the Roman Catholic Mission, Kanarese

8. Again, in granting recognition to schools meant for Hindus, no restriction is placed as to the admission of Catholic boys, whereas in recognizing schools under Catholic management, the condition is laid down that non-Catholic boys should not be admitted. Even if the new Hindu school is likely to ruin the neighbouring Catholic school by drawing Catholic boys from it; no restriction is placed and unconditional recognition is granted to such schools. (*Vide* No. I, & No. II; Nos. III & IV).

9. Even in villages where there is a flourishing school under Catholic management, if the Hindus want a complete Higher Elementary school, recognition is granted to them for all the higher classes together, against the Madras Educational Rule that every standard after the 4th should be recognized separately, and recognition is granted to Hindu Higher Elementary schools, though in the three higher classes there are only 7, 6 and 6 pupils in each class respectively, without realizing what a drain of public money it is to maintain the staff necessary for these classes of so few pupils. (*Vide* No. I)

10. Lastly, we may also point out that, when it is a question of recognizing Catholic schools, delays of months are caused by tossing the papers backwards and forwards, and thus causing the Catholic Manager to lose his grant for a year or more. (*Vide* Nos. II, IX, & XI)

In all these and other ways, Catholic educational interests suffer, and suffer grievously too, in our District, owing to the play of communal jealousies and religious bias in the working of the D. E. C. That the above facts contain no tinge of exaggeration and are but the bare truth, is evidenced by the long list of instances explained at some length in the Appendix to the Memorial. This is how those in power among us have begun to treat a minority like ours, and are giving us a taste of the first instalments of Home Rule. This policy, we are afraid, is calculated to sow in our hitherto peaceful District, the seeds of communal hatred and dissension, which have already begun to disfigure the other parts of our country.

II. Suggestions for the Improvement of the System.

1. Under the circumstances explained above, the framers of the Madras Elementary Education Act have no reason to congratulate themselves on the introduction of the D. E. C. The Council is so constituted and worked that it is too much to expect elementary education to spread rapidly and satisfactorily by the operation of this new machinery. In this connection we may be permitted to recall the significant utterance of the present Minister for Education who, in the course of his recent speech at Madura, expressed his keen disappointment at the poor results obtained in the spread of elementary education in the Presidency and the failure of the Secondary Education Boards and District Educational Councils, to function in any manner helpful to uplift the illiterate rural population. He also expressed his conviction that money now spent on elementary education was being frittered away on making only a small fraction of the rural population literate. In this connection he foreshadowed the abolition of that intermediate body of doubtful utility, between the Educational Department and the Local Bodies, the District Educational Councils. We fully share his conviction.

2. If, however, the continuance of this Council is deemed desirable, we would, in that case, suggest that the D. E. C. may be mended in two ways :—

(*a*) On the principle that executive power, in order to be effective and equitable, should be vested in as small a body as possible, we suggest that the two important executive powers of the D. E. C., viz., recognition of schools and distribution of grants, be vested in the District Educational Officer, the D. E. C. acting merely as a local *advisory* body.

(*b*) Secondly, with a view to get at a truly representative body, on which diverse interests are adequately represented, the constitution of the D. E. C. may be so modified as to

Evangelical Mission, Depressed Classes Mission, and Mahila Sabha, and five nominated members to represent the Mahomedans, the Depressed Classes, the Fisheries and Female Education, thus making a total of 27 members.

Now, if we look at the list of Elementary Schools for Boys and Girls in the District, we find that, according to the latest available figures, the Mangalore Municipality conducts 17 elementary schools, the Mangalore Taluk Board 79 schools, the Karkal Taluk Board 68 schools, the Udipi Taluk Board 86 schools, the Kasaragod Taluk Board 110 schools, the Coondapur Taluk Board 81 schools, and the Uppinangady Taluk Board 113 schools. The Kanarese Evangelical Mission maintains 40 schools, Roman Catholics maintain 110 schools, and the Depressed Classes Mission 1 school, while the Mahila Sabha conducts, so far as we are aware, no elementary school at all. Besides the above, the Labour Department maintains 29 schools mostly meant for the Adi-Dravidas, and the Fisheries Department manages 6 schools.

From the above analysis of the constitution of the D. E. C. and of the number of aided elementary schools in the District, it is clear that the D. E. C. is anything but a representative body. It does not seem just and equitable to give Roman Catholics with their 110 schools but *one* seat in the Council, while an equal privilege is enjoyed by the Kanarese Evangelical Mission with its 40 schools, the Mangalore Municipality with its 17 schools, the Depressed Classes Mission with its 1 school, and the Mahila Sabha with no school at all. If the Mangalore Taluk Board with its 79 schools requires two members to look after its educational interests, we beg to ask why Catholics with thirty-one schools more should be condemned to have but one representative. Our interests are not to be any the less safeguarded than those of a body like the Taluk Board. We fail to see the need of the Depressed Classes Mission with but 1 school having any representation in the Council when one of the nominated seats is already reserved for a member of that Mission. Again, we are unable to appreciate the *rationale* of the Mahila Sabha, which conducts no elementary school whatever, having a seat in the Council, and that when there is a Hindu lady already as a nominated member. From the facts and figures pointed out above, it is clear that the constitution of the D. E. C. is anything but satisfactory.

(2) The Personnel of the D. E. C.

In the days before the institution of the D. E. C., the educational policy of the Government was carried out by its subordinate officers, who were men of education, selected for the purpose. The Inspectors of Schools who controlled education were experts in their line. But now, in the D. E. C. several of the members, especially those elected by the Local Bodies, are not educationists: they have not had any experience in matters educational either by having started or managed any elementary school; and some of them cannot even speak or understand English. Such being the case, the D. E. C. seems to be a body hardly fit for the spread of elementary education among the masses.

(3) Absence of a Uniform and Consistent Policy

The D. E. C., by its very constitution, composed as it is of members representing diverse vested interests, cannot of its nature pursue a uniform and consistent policy. From the experience we have gained in the working of the D. E. C. during the past six years, we can safely assert that the policy of the Council is the policy of its predominating elements and changes with them. Being an unwritten policy, it can be easily adapted to the whims and fancies of the members. Since the personnel of the Council changes constantly and its number varies, according to greater or smaller attendance, at its meetings, the resolutions depend upon chance majorities, while these majorities are subject to various external influences. From this it follows that no responsibility attaches to any individual, the decisions recorded being those of the Council as a whole.

(4) Play of Communal jealousies and religious bias

The great evil in the working of the present system is that, in a Council of this description, there is plenty of room for the constant exercise of undue influence and for the unhampered play of prejudices and jealousies on a communal and religious basis. The inevitable result of the influence of this factor is that the educational interests of Roman Catholics, which in our D. E. C., composed almost entirely of non-Catholics, are represented by one solitary member, invariably suffer and seriously too. This fact, which it is the purpose of our Memorial to bring to the notice of the Educational Authorities, is borne out by the several instances explained at some length in the Appendix to the Memorial, which is the Report placed before the Association by Rev. Fr. Raymond F. C. Mascarenhas, as Member of the D. E. C., representing the R. C. Mission, during the past six years. A perusal of those pages will bring home to any one how, in the important function of granting or refusing recognition to schools, the D. E. C. has almost always treated Catholic schools invidiously and unjustly.

This invidious and unjust treatment of Catholic schools is manifested in a variety of ways which may be briefly pointed out here with reference to particular instances explained in the Appendix.

1. The interests of Catholics are not safe in the hands of the D. E. C. It has one line of policy in the case of Board and Hindu schools, but a different line of policy is followed in the case of schools managed by Catholics. (*Vide* No. I, and No. II)

2. Where Catholics are concerned, the D. E. C. acts in glaring violation of Government Orders and Departmental policy. While the Government have been repeatedly and definitely laying down that private efforts should be given every encouragement and that Board Schools should in no case compete with aided schools under satisfactory management, the Council has followed a diametrically opposite line of policy. (*Vide* Nos. I, II, IV (3), V, VIII, etc.)

3. Again, where Catholics are concerned, even the recommendations of the District Educational Officer are set aside. During the whole history of this Council, there have been only three occasions when the expert opinion of the D. E. O. in favour of a school has been unceremoniously brushed aside by the D. E. C., and all these three cases refer to his distinct recommendation in favour of a Catholic school. (*Vide* Nos. I, II and VIII).

4. While the Council has no scruple in recognizing Board and Municipal schools in direct competition with already existing Catholic schools within less than a mile's distance, the same Council has insuperable objections to recognizing Catholic schools, even when they are situated at a distance of more than a mile from Board schools or, even to recognising the 5th class in a Catholic school lest it should compete with the existing Board school. (*Vide* Nos. I, II and V)

5. Moreover, the decisions of the Council are inconsistent with themselves. In one place a school is recognised presumably to safeguard the religious susceptibilities of Hindus, but when Catholics ask for similar treatment their wishes are spurned. (*Vide* No. I and No. VII. Cfr. No. III)

6. As between a Hindu school and a Catholic school, the favour of the Council is all for the former and none for the latter. A Hindu school and a Catholic school are started almost simultaneously and come before the Council for recognition at the same time; but, though the Catholic school has a larger strength and is open to all castes, the Council does not only not recognize the Catholic school as a general school, but refuses to recognize it even as a denominational school. (*Vide* No. VII)

7. In spite of the expressed desire of Government that every facility should be afforded for the spread of Adi-Dravida education, the D. E. C. throws obstacles in the way of recognizing such schools started by Catholics, and in certain cases even goes to the length of refusing recognition. (*Vide* Nos. VIII, IX, X and XI)

diminish the representation given to the Local Bodies and increase that given to private educational agencies in the District. We urge this point on the strength of three important considerations. In the first place, the Local Bodies, though different, have an identical interest and do not, therefore, require so much representation as is now given to them. Secondly, aided schools stand in need of much more protection and aid than Board and Municipal schools, and therefore deserve to be better represented than Local Bodies. Thirdly, for the spread of education on the most economical lines, aided schools under the management of private educational agencies are, as is admitted on all hands, more useful and necessary than Board schools.

3. Our third main recommendation is that, in the best interests of elementary education in the District, the Government should lay down definite and detailed rules regarding the conditions for opening and recognizing new schools, general as well as denominational, and that these rules be strictly and consistently enforced by the District Educational Officer, assisted by the local advisory body, the D. E. C.

If, in amending the Madras Elementary Education Act, the system of spreading elementary education is remodelled as suggested above, we are confident that it will facilitate the spread of elementary education among the illiterate rural population, and the money spent on elementary education will not be frittered away without achieving the end in view. We, therefore, pray that our Memorial may be seriously and favourably considered, and that the Catholic educational agency which has been forwarding the cause of education in our District for an entire century, may be allowed to continue to carry on its useful and necessary work for the good not only of our community but also of our District in general.

Office of the Catholic Association of South Kanara, Mangalore, 19th March 1927.

(***Rai Sahib***) ***E. C. M. Mascarenhas,***
Vice-President, District Board, S. Kanara,
Vice-President, Cath. Association, S. Kanara,
President, Secondary Education Board, S. K.
Convener, Deputation of the Cath. Association, S. Kanara.

J. A. Saldanha, *B. A., LL. B.,*
Member Legislative Council, Madras.
Member of the Senate of the Madras University.

(***Rev.***) ***Raymond F. C. Mascarenhas,***
Member, District Educational Council, S. K.
Member, Municipal Council, Mangalore.
Consultor, Diocesan Council, Mangalore.

C. J. Varkey, *M. A.,*
Professor, St. Aloysius' College, Mangalore,
Editor, "Catholic Educational Review",
Member of the Senate of the Madras University,
Joint Secretary, Madras Catholic Educational Council.

Appendix

The Memorandum

PLACED BEFORE

The Catholic Association of South Kanara, Mangalore,

by Rev. Fr. Raymond F. C. Mascarenhas,

Representative of the R. C. Mission in the D. E. C. of S. Kanara.

The object of this Memorandum is to explain the educational disabilities of Catholics in this District. I have been a member of South Kanara District Educational Council from its very commencement in April 1921, as the representative of the R. C. Mission Schools, appointed by the Government on the recommendation of His Lordship the Rt. Rev. Paul Perini, S. J., D. D., the Administrator Apostolic of Mangalore. Now that I have been sitting on this Council for the past six years and in April I close my second term of office as its member, I think I owe it to the Catholic public to communicate to them my experiences as a member of this Council during these six years. From what I shall be explaining in the following pages you will be able to gather that *not only our efforts in the spread of education have met with constant discouragement from the District Educational Council, but our Catholic schools have frequently failed to secure a just and fair treatment at the hands of that body.*

I shall bear out the truth of my statement by concrete instances which go to illustrate how in the case of non-Catholic schools one line of policy is adopted by the Council while in the case of those of Catholics an opposite policy is followed. One of the principal functions of the Council is to grant or refuse recognition to schools, and it is in the exercise of this function that Catholic schools have greatly suffered.

No. I

The first instance that I have to mention is the recognition granted by the D. E. C. to the Board **Nandalike** Higher Elementary School which was started as a rival to the Catholic School of Bellman in close proximity to

his Catholic School was an incomplete Lower Elementary School when Fr. D. R. Luis took charge of the Parish in 1914. In 1915 he had the 5th standard recognized. In 1921, 1922 and 1923 he got the D. E. C. to recognize respectively the 6th, 7th and 8th standards, and crowned his work by putting up a large building at great sacrifice and at a cost of Rs. 5,000.

t happened, unfortunately, that his headmaster seriously misbehaved in school. In fact he had a quarrel with his assistant and both came to blows in the open school in presence of the boys. Taking the mildest course possible under the circumstances, Fr. Luis without formally dismissing him asked him to resign, which he did, but he followed up his action by opening a rival school close to the Church,—4 furlongs away according to the D. E. O., and 7 furlongs according to the President of the Karkal Taluk Board, but as a matter of fact 6 furlongs away.

His next step was to enlist the sympathy of the local non-Catholics by appealing to their caste and religious prejudices and get them send a monster petition both to the Educational Authorities and the Taluk Board with gratuitous allegations against the Catholic School and asking support for the new school.

Fortunately for him he found ready sympathisers in the Karkal Taluk Board which readily took up the School as a Board School — just what the ex-Headmaster had desired, since he, with all the sympathy of his non-Catholic friends, was unable to run it as a private school. The letters of the Taluk Board President as also of the Sub-Assistant Inspector recommending the new school as against the Catholic School, will disclose to an impartial reader the hollow reasoning they had recourse to in order to support the new school although as the Sub-Assistant Inspector was bound to acknowledge in his letter "*there is no doubt as to the existence of clan and party spirit and the new school is ostensibly the offspring of such a feeling.*" Their main arguments were that the Hindus of the place wanted to have a school of their own since the Catholic school taught the Catholic Religion and did not teach the Hindu Religion.

But all their arguments and reasoning had no effect upon the fairmindedness of the D. E. O. who was above these prejudices. His remarks are worth reproducing :—

The Assistant Inspector of Schools, being referred to, notes as follows on 4—9—1922.

Read—Udipi Range Sub-Assistant Inspector's N. Dis. C. No. 938/1922 of 18—8—1922. N. Dis. C. No. 1371/1922.

Forwarded to the President, Taluk Board, Karkal.

A Lower Elementary School in Nandalike village has already been recommended to be taken over by the Taluk Board of Karkal. The school named Durga Parameshwari is situated in the *same* village, but within *half a mile* of the Belmannu Church Higher Elementary School. The Manager of this school protests that the rival school is started with a view to ruin his own. His school has already been adversely affected. Almost all the Hindu children have been withdrawn from the Church School probably with the help of the ex-Headmaster of the Church School who is now the Headmaster of the rival school.

The idea of starting another higher elementary school within half a mile of the Church School is not quite commendable, unless there are special reasons for doing so. The higher classes of village schools are invariably low in strength, and as such I do not recommend to the Board the retention of the higher classes if the Board is determined to take over the rival school.

The strength in the 1st and 2nd Standards in the Church and rival schools is fairly good, but in other classes it is poor. The opening of the higher elementary classes in Nandalike may compel the Manager of the Church School to close down his higher classes.

The population of the neighbouring villages is high, but the material for the higher elementary schools has always remained poor.

The reasons given for opening a Hindu School calculated to ruin the existing Church School do not appear to me to be cogent. Catechism lessons are compulsory only to the Catholic children. Hindu children were given moral instruction. The Manager has never been given an opportunity to rectify the defects pointed out by the Sub-Astt. Inspector. If the Hindu parents insist that their children attending the Church School should be given proper religious instruction and when the Manager expresses his unwillingness to accede to that request, the Hindus, I think, will be justified in starting a school of their own.

Board Schools are non-denominational and I do not know how the difficulty can be solved by the Board when it steps in to take over the new school.

Mangalore,
4—9—1922.

(*Sd.*) **K. Sankara Menon,**
Assistant Inspector of Schools, South Kanara

(True copy)

(*Sd.*) **K. Sadasiva Bhat,**
President.

In reply to the above from the Assistant Inspector of Schools the President of the Taluk Board having further tried to defend his action, the Assistant Inspector of Schools wrote thus to the President, District Educational Council, South Kanara—on 10—6—1923,

Dis. No. 99/23 of 14—3—1923 from the President, Taluk Board, Karkal.

M. Reference No. 1092/23 of 14—4—1923 A. I.

Forwarded to the President, District Educational Council, South Kanara.

I have already sent in my remarks against the opening of higher classes, in particular, the 6th, 7th and 8th classes. The President's contention that the distance between the two schools is a little more than half a mile cannot, I fear, alter the situation. Whether there is a real necessity to continue the higher classes at Nandalike when there are 50* villages in the Taluk without even a single school in any of them is a matter to be seriously considered before the question of recognition of the 6th, 7th and 8th classes is taken up. It seems to me that there is absolutely no need to continue classes beyond the 5th. Classes 4th and 5th are only fairly good in strength, but the 6th, 7th and 8th, as seen from the application, are extremely poor. I do not see the necessity to recommend to retain these classes when there is already another school in the village with the same classes.

Kind attention is invited to the Director of Public Instruction's Proceedings R. C. No. 1109 of 30—3—1920 and C. No. 7169 of 3—9—1915. (Copy enclosed). Boards should not come in the way of private enterprise.

Nandalike Branch School is recommended for recognition.

(*Sd.*) **K. Sankara Menon,**
District Educational Officer, South Kanara.

Proceedings of the Director of Public Instruction.

R. C. No. 1109/20 dated 30—3—1920.

The attention of all inspecting Officers is invited to the undesirability of unnecessary overlapping of Educational activities and they are requested to be good enough to bear this in mind in granting recognition to Elementary Schools and in advising Local Bodies on Educational matters.

(By order)

(*Sd.*) **S. Venkatramana Iyer,**
Manager.

* With population of 200— 500 = 8 villages.
500—1000 = 29 „
1000—2000 = 11 „
Above 2000 = 2 „
Total 50 „

Proceedings of the Director of Public Instruction.

(iii) Instances have come to the Director's notice in which Inspecting Officers have recommended the opening of new Board Schools in villages where aided schools under private management were working. Aided schools working under satisfactory management should be encouraged, and since the opening of Board Schools is detrimental to aided schools in the same place unless the villages are large enough to need two schools Inspecting Officers should not recommend the opening of Board Schools in places where satisfactorily managed aided schools satisfy the needs of the locality. The opening of a Board School should in cases be recommended in some village, where there are no schools. Every endeavour should be made to place the management of aided schools on a sound basis. If this is found impossible, recommendations may be made for taking over unsatisfactorily managed aided schools under the management of a Board."

(*Sd.*) **H. S. Duncan,**
Director.

(True copies)

(*Sd.*) **K. Sankara Menon.**
District Educational Officer, South Kanara.

Notwithstanding these strong remarks of the D. E. O. supported as they were by the order of Government and the Director of Public Instruction, this rival school, started by an ex-Headmaster of the neighbouring Catholic School, in such close proximity to it, was adopted by the Karkal Taluk Board, in spite of all the protests of the Catholic School Manager, and was, all at once, before it had worked even a year, *recognised as a comblete Higher Elementary School* by the D. E. C. At the time of recognition the pupils in the three highest classes were as follows: VI—7, VII—6, VIII—6.

The resolution of the Council recognising the School as a complete Higher Elementary School was carried by a large majority, the dissenters being myself, the D. E. O., the Sub-Assistant Inspectress and the Rev. Dr. Paul E. Burckhardt repres..... the K. E. Mission.

I may add here the significant fact that the President of the Karkal Taluk Board who insisted so much on the recognition of this school, and took up the burden of its support by the aid of public money asked two years later for a special subsidy from Government to avoid deficit and the Government directed that the deficit be avoided by curtailing expenditure after consultation with the D. E. O., and the latter again suggested the closure of this school and its amalgamation with some other, but to no purpose.

(Vide D. E. C. Meeting of 16. X. '25. No. 25 with connected papers)

Let us now observe the principles, or rather the views, which the Taluk Board and the D. E. C. adopted in recognising the Nandalike school.

The Hindu community wants to have a school of their own; therefore not only one opened by them for themselves must be recognised but the Taluk Board is quite justified in granting their request to take it up and manage it for their benefit; the Taluk Board meantime forgetting that as a Public Body it ought to be as representative of, and as patronising, Catholic interests as Hindu interests, and not protect the latter against the former.

2. To grant this school to the Hindus, the existing Catholic School is no obstacle and the rule of one mile limit distance from one school to another need not be followed.

Evidently with the D. E. C. what is sauce for the gander is not sauce for the goose It is not reason and justice that guides it in its deliberations but influence, and influence based upon communal feeling.

Before proceeding, I shall give a few instances more where the interests of Catholic schools have been sacrificed to placate the Hindus.

No. III

Before the Days of the Council.—1. Near **Suratkal** there was a flourishing H. E. Catholic School conducted by the late Fr. Denis Coelho. In connection with some darkhast affairs he had differences with the local Hindus who, by the help of the ex-Headmaster of Fr Coelho, opened a rival school within a stone's throw of the Catholic School and withdrew most of their boys from the Catholic School. In deference to their feelings, the then Inspector of Schools recognised their school, but restricted the admission to non-Catholic boys only. As a result of the recognition of this rival Hindu H. E. School, the Catholic School has been obliged to close down the higher classes.

2. The Catholic School of **Kallianpur** was the only school of the village and was very popular and was freely attended by Catholics and Hindus alike. One of the non-Catholic masters, whose services were dispensed with, roused the feelings of his fellow Hindus and the result was the opening of a rival school within half a mile, which again was duly recognized

3. The Hindu Headmaster of the **Mermajal Omzoor** Catholic School did not wish to remain under the terms proposed by the Rev. Manager. The result was the opening by him of a new rival school within three quarters of a mile, and this, too, was duly recognized

The original recognition of these schools took place before the days of the D. E. C. which fact clearly shows that it was the policy to recognise communal schools when the Community concerned wanted them

No. IV

The same policy was continued also *in the days of the Council.*

1. The **Pezar** Church School was recognized within a short distance of an existing non-Catholic School, but with the restriction that Catholics only should be admitted.

2. The **Gurpur** Church School was recognised within three quarters of a mile of the Board School but was similarly restricted to Catholics only.

3. A Municipal school was recognised by the D. E. C. at **Kadri** within a furlong of two Higher Elementary Schools one for boys and another for girls under my own management, and to my protest in the Council the answer was that such a school was necessary for the benefit of the local non-Catholics. When I asked that it may, at least, be restricted to them the D. E. C. would not listen, but recognized it unconditionally.

The facts enumerated disclose two things :

First, that it was the policy, both before and after the institution of the D. E. C. to recognize communal schools. Secondly, the D. E. C. imposes a restriction with reference to the admission of children only when there is the question of Catholic Schools but not in the case of non-Catholic Schools, even when they were quite close to the Catholic Schools and adversely affected the latter.

This unfair treatment is all the more glaring in the unrestricted recognition of the Nandalike Board School, a few furlongs away from the Catholic School, and the restricted recognition of the Catholic School of Puttur more than a mile away from the Board School.

Another unpleasant fact that emerges from the above recognition of the Hindu Schools is that the D. E. C. puts a premium upon Hindu teachers who have had differences with their Catholic Managers and set up new schools in a spirit of faction and rivalry.

But even this communal policy, discriminating as it is against Catholic Schools, is in several cases unjustly set aside, while it is followed with a vengeance in favour of non-Catholic or Board Schools.

No. V

First take the case of the **Gurpur** Church School. As I said above, it was recognised for Catholics only being within a mile of the Kinnikambla Board School. Last year the Manager, Fr. F. X. Nazareth opened the V Standard and applied for its recognition. The Deputy Inspector recommended the application ; and gave him every hope of its recognition. But the D. E. O. went out of his way of endorsing the remarks of the D. I. and asked the President of the Mangalore Taluk Board "whether the recognition of the 5th standard of the school will affect the Kinnikambla Board H. E. School." The latter referred the matter to the Headmaster of the Board School, whose report was a long diatribe against the Catholic Schools and the Catholic Priests generally. Neither the President of the Taluk Board nor the D. E. O. had the consideration to ask an explanation from the Catholic Priest Manager concerned about the alleged charges against him and his school, but simply endorsed the remarks of the Headmaster, with the consequence that the 5th standard was not recognised, and the school which was already recognised as for Catholics only is left in a stunted state, because, forsooth the Board School, three quarters of a mile away, with such a large Hindu population far exceeding the Catholic population to draw upon, will suffer. What a sad commentary this, both upon the Board School which must be maintained in existence by placing such restrictions upon the Catholic School and also upon the D. E. C. that is responsible for all this unfair treatment meted out to their Catholic fellow citizens!

No. VI

The second instance is that of the **Udyavar** Catholic School which has been peacefully existing in that place together with the K. E. M. School for a quarter of a century. In 1922, the K. E. M. School asked for the recognition of its 6th standard, and got it. A little later the Udyavar Catholic School asked for the recognition of its 6th standard but the same was granted with the restriction that it should be limited to Catholics only, and this because otherwise the K. E. M. School would suffer, and this on pain of withdrawal of recognition. And as a result, the Hindu boys have begun to desert the lower classes that they may not have to change school after the 5th standard, which is a great blow to the Catholic School.

But why this difference when both schools have a right for an equal existence in the place? Where is the reason in giving the benefit of Hindu boys to K. E. M. and not to Catholics? Where was all this consideration which is now shown to the K. E. M. against Catholics when the Catholic H. E. classes suffered at Belman, Suratkal and Omzoor? Our D. E. C. seems to have very little consideration for the rights of Catholics.

No. VII

I shall now refer to the instance of the **Kemman** Catholic School in favour of which the Catholic Association had sent a memorial to the D. E. C. and the Vice-President and the Secretary had personally attended the Council to plead the cause of this school.

Both the schools of Kemman, Catholic and Hindu, were started within one month of one another. The application for recognition of the Hindu School preceded the application of the Catholic School by only a week. But both the applications were taken up and came before the Council together. But all the favour of the Educational Officers and later of the D. E. C. was from the beginning for the Hindu School and none for the Catholic School.

This simple fact will illustrate my statement. The D. E. O. came twice to see the Catholic School in company of D. I. and wrote not a line in the Visitors' Book. The D. I. came again on a surprise visit and was expressly asked to write in the Visitors' Book and would not. Had he done so, it would have been to the advantage of the School. In fact at the time the school had a much better attendance and the work there was going on much more systematically than in the Hindu School. Every kind of reason was fitted in favour of the former against the other.

That the Panchayat Court of the place supported the Hindu School was the argument urged by the D. I. and the D. E. O. and by the President and several members of the D. E. C., till somebody casually remarked that it was illegal for a Panchayat Court to interfere in a such a matter, when that argument altogether disappeared. Even then, except that the members of the Panchayat Court * have used undue influence in favour of the Hindu School, there is nothing in the records to show that the School belongs to the Panchayat as such but to a private Hindu Manager, in his personal capacity, and as a consequence, the plea that the Hindu School was on this ground cosmopolitan, unlike the Catholic School, fell to the ground. But reason did not conquer sentiment.

Then was brought forward the reason that the people of the place wished to have that school, but no attention was paid to the widely signed memorial of the Catholics, which was supported by the Catholic Association, who, among other things, pointed out that their children had to go to a distance of three miles and cross several streams to attend a Catholic School whereas the Hindus had already two schools in the locality within 11 furlongs of one another, and this would make a third one for them

The D. E. C., backed as it were by the friends of the Hindu School, paid not the slightest attention to the many considerations which had been urged by the Catholic Association, two of which I might mention here.

1. "From the Memorial it is evident that the Kemmannu Catholic School supplied a long-felt want. For within six months of its opening, it had a strength of 138 pupils of whom 59 *had not attended any school* previously and 45 came from the Elementary Schools at Kallianpur *three miles off*. If the D. E. C. has really at heart the spread of education among the masses, the fact that a newly opened school had been able to attract 59 pupils who have never previously attended any school, a number, we daresay, far larger than the average total strength of most of the schools in the District—this very fact ought to have been an overwhelming argument with a Council whose sole duty it is to broadcast education in the District.'

2. "The Catholic School was opened not as a rival to the new Hindu School at Kemmannu but only to cater to the needs of the Catholic population which runs up to about 2,000. Further, it is hard to believe that a rival school could be contemplated, organised and put into working order, all within the short period of less than a month. And after all how many pupils were attracted to this School from the one of which it is alleged to be the rival? Only 15 out of a total of 138, i. e., a paltry percentage of less than 12. Apart from all these considerations, a population of two thousand have an obvious right to demand an elementary school of their own."

N. B. The argument urged in the last two lines was used by the Hindus, supported by the Taluk Board President, in favour of the Nandalike Hindu School and there it succeeded.

Further, scant attention was paid to the Manager of a neighbouring Hindu School who objected to the new Hindu School but not to the Catholic School, as detrimental to the interests of his own school, since it was mostly attended by Hindu and not Catholic children, while the objection of the Manager of the yet unrecognised new Kemman Hindu School against the recognition of the new Catholic School was accepted.

* The President of this Panchayat Court who was the main support of the Hindu School as against the Catholic School and whose authority was very much quoted in the Council, has since then been in Civil Jail and has lost his Potailship.

The D. E. O. in connection with this very school writes on 5—11—1925. "Hitherto denominational Schools were being recognised, and if there is no objection to continue the same policy I have no objection to recommend the Roman Catholic School for recognition and aid as a mixed School on condition that only Catholic children are admitted in the School."

Yet the policy *hitherto followed* was set aside in favour of the Hindu School and against the Catholic School.

As a result of all this, the new Kemman Hindu School, mind, with fewer pupils than the Catholic school, was recognized and the Catholic School after further delays and difficulties was recognized only as a Girls' School with the necessity of not receiving more than 30 p. c. boys, whereas the great majority were boys and not girls.

To save the situation Rev. Fr. S. Tellis has been obliged to house the excess boys in a separate unrecognized school for which he can get no grant from Government. Even this private arrangement has met with a frown from the President of the D. E. C. who, if only he can, is sure to interfere with it.

Before ending this subject, the following correspondence between the President, D. E. C. and Manager, Kemman Catholic School, will reveal thoughts from many hearts.

1. From President to Manager:

"The Manager of the Padu Tonse Kemmanu Rosario Girls' School is informed that in the circumstances reported by the inspecting Officers, it is observed that his school is evidently violated the resolution No. 51 dated 29—9—1926 and that it can consequently no longer continue on the list of Recognised and aided Elementary schools. Necessary action may be taken at once in the matter so that the school might not lose recognition and aid during the current year and the result reported so as to reach this office on or before, 10—11—1926."

2. From Manager to President:

"I have the honour to inform you that no resolution of the Council has been violated by me; for the boys were temporarily retained with the permission of the S. A. Inspectress of Girls Schools given in her Dis. G. No. 238/k/26/19—7—1926. I hereby notify to you that the excess boys have been removed from this day."

Note. Here again, for the first time the D. E. O. and D. I. have gone quite out of their way to visit and report against a Girls' School which is not subject to them, and the President has taken action on their report without any reference to the Sub-Assistant Inspectress or the Inspectress.

This is how those in power among us have begun to treat the minorities, and are giving us a taste of the first instalments of Home Rule. The petition of the Nandanike Hindus for a separate school met with ready favour and that of Kemman Catholics who praved that they may have a school, at least, limited to Catholics was spurned. What else is the reason for this invidious and unjust indifference but that the former were Hindus and the latter Catholics, a minority who may be despised with impunity. Are not our Hindu brethren thus sowing in our hitherto peaceful District the seeds of communal hatreds and dissensions, which have already begun to disfigure the other parts of India?

But the sad tale is not over.

No. VIII

At **Puttur** Fr. Piedade D'Souza opened a night school for Adi-Dravidas; whereas the Board had only a day school for them. The Board set itself against it, and opened a night school also, and used its influence to draw into it the boys from the Catholic School. The Catholic Manager complained to the D. E. O. The Board explained that what they had opened was not a night school but they only held classes for some of the boys of their day school at night. Such was the ingenious explanation that was offered. But the explanation did not satisfy the D. E. C. who upheld the protest of the Catholic Manager. But when the matter came up before the D. E. C., the Council coldly refused to interfere and the Board had its own with the result that the Catholic Night School collapsed

No. IX

Fr. Rodriguez lately restored this Night School for Adi-Dravidas. The D. E. O. visited it, was satisfied with it, and recommended certain improvements which Fr. Rodriguez made at the cost of some Rs. 50. But the D. I. instead of sending up the recommendation to the Council in the usual way, as had been done until then in each and every case of the Adi-Dravida Schools, sent a query to the Hindu Manager of the Night School of the Co-operative Society, whether he had any objection to admit Adi-Dravidas into his Night School; and the answer came that he had no objection at all, and on his statement which was endorsed by the D. E. O. the Catholic Night School was refused recognition.

Evidently the query to the Hindu Manager of the Co-operatve Night School and his reply was cleverly engineered in order to prevent the recognition of the Catholic School.

That there was absence of *bona fides* in the query that was proposed by the D. I. to the Hindu Manager of the Co-operative Night School is clearly revealed by this simple statement of the very D. I., recorded by him a short time before and disposed in the papers of the Council. He says :

"There are 2 Board Schools at Mangalpadi, one for Hindus and the other for Mahomedans. But as this is a special school for Adi-Dravidas, it may also be recognized as was done in the case of other Adi-Dravida Schools already recognized in place where then existed Board Schools."

Here, besides noting the actual practice that was universally followed and was for the first time given up to damage Fr. Rodriguez's Night School, may we not ask the D. I. whether he does not know that the Board Schools are quite open to the Adi-Dravidas and the Board is bound to admit them when they ask for admission? If so, why this separate school? Why again a separate day school for Adi-Dravidas at Puttur where, close to it, there is a Board School which can, and is bound to, admit them? 'It is true' the D. I. would have said, 'but there are practical difficulties in the way;' just as the President of the Uppinangady Taluk Board wrote later to the D. E. O. in some other connection : "I am not sure if the public of Beltangady are sufficiently advanced to appreciate in a practical manner the necessity to do away with untouchability.... If you think we should push these people into our School at Beltangady, I shall be glad to take whatever measures you advise me to take." Very shrewdly put indeed. The D. E. O. did not push and Adi-Dravidas did not get into the Board School. Thus then all these people know and appreciate the practical side of the question, and on this account never before to my knowledge, in the whole history of this Council it refused recognition to an Adi-Dravida School on the score that near by there was another school, private or Board, which could receive them; nay, it had not occurred to the D. I. before this, even to ask any question to that effect from the Managers.

There was, thus, no *bona fides* in the query of the D. I. and the reply of the Hindu Manager was to say the least, evasive, as subsequent facts actually proved it to be. For, in fact, the Hindu Manager had neither till then admitted Adi-Dravidas in his school, nor did he afterwards make one single *bona fide* admission into his school till this day.

In fact, to test his sincerity, Fr. Rodriguez sent 5 of his Adi-Dravida boys for admission into the Co-operative Night School, but the Manager would not admit them with the other caste boys but asked them to come to a place two or three furlongs off where he said he would open a branch school for them and in fact, he opened one, where he got together about half a dozen boys, not however those from Fr. Rodriguez's School who insisted on being admitted into the Caste School but were not.

The Branch School theory was protested against by Fr. Rodriguez and was not upheld by the educational officers, and had to be given up.

The next subterfuge of the Hindu Manager was to get some Adi-Dravida children of one of his friend's tenant's not from Puttur but from a mile away, and have a class for them in his school, but at a separate hour from that of the caste pupils. But he kept this up for 11 days only, and the boys in a body disappeared.

And now imagine, it was on this engineered evasive word of this Manager that he had no objection to receive Adi-Dravidas into his school, which on the very face of it could not be seriously accepted by those who know the actual difficulties of placing together Adi-Dravida boys with caste boys, that the Catholic Night School was refused recognition.

have not left this matter to rest but pushed it again and again before the Council and as a result a special Committee has been appointed to go into the whole affair, and the result is awaited. While I have confidence in the fairness of the Committee which has been appointed, I should not wonder at all if any favourable report from it is not accepted by the Council which is swayed by so many undue influences. Meantime, Fr. Rodriguez has lost the grant due to him for two years.

No. X

Yet another similar treatment.

Fr. Rodriguez started a second School for Adi-Dravidas in a place called **Ragida Kumeri** where there was a small colony of them. The D. E. O. and the D. I. both visited the School.

The D. I. did not recommend the school because, as he put if, "it was 10 or 12 minutes walk" from the Puttur Board Adi-Dravida School where those children could go.

Now for the facts.—The D. I. does not give the distance in furlongs or miles but in minutes, and that vaguely,—10 or 12 minutes. Evidently he does not wish to commit himself. One of the Priests who accompanied him told me that on the way before they had reached the place, he showed him his watch and told him that they had already walked 15 minutes from the other School. But he told him that his watch was not correct. Well, with a correct watch, I walked the distance myself, and it took me 18½ minutes to go and 17 minutes to return from that school to the Puttur school. Besides, there was a stream between and going was uphill and return a descent. I had also the distance measured and it was 7 furlongs.

Where then I ask is the honesty of the report of D. I. and how could he and the D. E. O. who endorsed his remarks seriously believe that the Adi-Dravida children who never knew what school was and had to be taken up and educated where they were found and had not enough to cover their body with and still less to eat, would come into the crowded town of Puttur to be educated from their village a mile away? But, there was influence behind the scene, which wanted to fight Catholic interest in Puttur wherever they were found and *that* prevailed with the Council; and this School, too, of Fr. Rodriguez was not recognised on the alleged reasons given by the D. I.

Fr. Rodriguez in spite of all this has continued the school till this day but has been deprived of two years' grant without hope of getting it in future also.

No. XI

Fr. Rodriguez started a third school for Adi-Dravidas at a place called **Harady** two miles away from the Church and not close to any existing School; and so the grounds which were alleged to reject the other two schools could not be found here and so different tactics were played.

As soon as the application for recognition went, the D. I. wrote to Fr. Rodriguez that no substantial building need be constructed until he or the D. E. O. visited the School, to which the reply of the Manager was that there was no need of constructing a building as there was one already. This was a strange direction to be given to the Manager when in the case of his other two schools (Nos. IX & X), the Visiting Officer's principal observation was the inadequacy of the building.

There were more occasions than one when the D. E. O. and D. I. came to and stayed at Puttur and visited other schools but Harady was not visited for more than a year and this too after a strong reminder from Fr. Rodriguez.

Yet without visiting the School, the D. I. writes to the D. E. O. 9½ months after the application for recognition had been submitted: "As the stability of the Night School in the locality is not certain, the School was not recommended."

On a fuller report being demanded by the D. E. O., the D. I. visits it 3 months later—thirteen months after the first application for recognition—and thus begins his inspection report: "I visited the Harady Church unaided Night School when I found the pupils present were singing a song of Christian prayers to God....Prayer over, I entered the school etc." What does this unnecessary detail indicate except that religious prejudice is inclined to colour and affect the report?

The inspection Report was that the school was badly conducted. Be it so. But then the natural conclusion would have been, as it is in every similar case, that the School could not be recognized unless it satisfied certain requirements which might be definitely indicated, but here the conclusion was altogether different, viz., that there was no need for a school in that locality for Adi-Dravidas, the same conclusion that was arrived at three months before without seeing the school, and which, I may add, was pre-determined as soon as the application for Recognition went in 13 months before when the Manager was asked not to put up a substantial building.

And yet there were a number of children who were being educated in the School whom the D. I. could see with his very eyes, who had not been to any School before. The bias that is betrayed by the report is evident the more so when put together with the history of the other schools of Puttur, and the conclusion is irresistible that there was influence behind to nullify all the efforts of Fr. Rodriguez.

Thus again Fr. Rodriguez has to conduct this School without any grant, for the D. E. C. has not yet recognized the School.

There are other instances of injustice done to Catholic Schools which I can only allude to for want of time.

No. XII

Fr. A. B. Pinto of **Kuloor** has applied for recognition of the 6th standard in his school.

To the first application sent by the Manager, the President af the D. E. C. has bluntly replied "That the recognition of the 6th standard will be *considered only* when a Secondary Grade Trained Teacher is appointed in the School and when the School is provided with sufficient accommodation." To my knowledge this letter is unique and the first of the kind in the history of the Council for which the President, had no authority either from the D. E. C. or under the Madras Elementary Education Act. The President instead of going out of his way and taking upon himself to write this, might have waited for the papers to come up before the Council in the ordinary course as it happens in other cases.

But what is still more wonderful, when the Manager made the Application again, stating the needful was being done, there comes a note from the D. I. "that he should be so good as not to incur any expenditure on account of the proposed H. E. Department of the School without the express orders of the D. E. C." Try, if you can, to reconcile these two letters.

In private conversation the Manager has been told by the D. I. that a neighbouring school, which has only the minor classes, objects to making his a H. E. School. But by letter he has been asked how many boys from the Boloor Catholic H. E. School, which is three miles away and the Panambur Board H. E. School which is a mile and a half away, *plus* the Kuloor river in the middle, have joined his school.

Well, all these are rather thick pieces of straw which indicate the flow of the tide.

No. XIII

Similarly, Fr. H. Gonsalves of **Pangala** has applied for the recognition of the 6th standard of his school. But his papers are being delayed without being sent to the Council and he is told that the difficulty is that a Hindu Manager of a H. E. School one mile and a half away from his school objects to the 6th standard being given to him.

L-E. 5026 A 35

21. 11. 28

Office of the Director of Public Instruction,
The Old College, Nungambakkam, Madras,

D.O. 116/28 (Camp) Mangalore, 21st October 1928. 23

Dear Dr. Subbarayan,

In your letter of 24th September you ask me to send you a report after my visit to Mangalore regarding the problem of Roman Catholic schools.

2 The problem is not confined to South Kanara, but is of greater importance in this district than elsewhere owing to the existence of a strong well-organised minority who are intent on pressing the claims and promoting the interests, religious and educational, of the Roman Catholic community. You have had put before you two printed documents, one dated 20th February 1927 dealing with South Kanara more particularly, the other, A Memorandum for the Honourable the Minister for Education" dated 1st July 1927, stating the position of the Roman Catholic hierarchy and leaders as regards the education of the Roman Catholic children. The first representation stresses the changes desired to meet Catholic sentiment; the second asserts boldly the Catholic claims and asks Government to lay down a definite policy in connection with the education of their community in South India. So far as I am aware, beyond the reference to the question in the Special Officer's report on Elementary Education Chapter VII(2) protection to be afforded to Roman Catholic children, the question has not been considered in the Secretariat or by Government. With what is stated by the Special Officer in his report I am in general agreement.

3 Here I had had an interview with the following gentlemen:-

Mr. C. J. Varkey;
Rai Sahib E. C. M. Mascarenhas;
The Rev. Father Mascarenhas;
Rao Sahib G. J. Lasrado;
Dr. L. P. Fernandez.

4 Briefly stated, they desire first that if possible the District Educational Councils be abolished and the pre-reform system be reverted to. Failing that they would at any rate

press

press for the restoration to the educational officers of the power to accord recognition to elementary schools. They further desire that where in any locality there is scope for more than one school and where there is a reasonable number of Catholic children they should be allowed to maintain and get aid for a recognised school school under Catholic management. They would further be prepared in any doubtful locality to accept recognition subject to a condition that they should restrict admission to Catholic children only. In regard to the cases in which there is only scope for a single school in a locality and where the aiding of more than one school would be a waste of public funds, they desire that where they do maintain a school in such a locality they should be given the privilege of recognition but would have no claim for aid as well. I was rather surprised that they accepted this limitation and recognised that where numbers were small they could have no legitimate claim for aid from provincial funds; but, as they have accepted this position it is suggested that if it is the intention of Government to lay down a policy in regard to Catholic schools it should be on the lines of what they have asked for and what they have expressed themselves as ready to accept.

5 They evidently feel strongly that in regard to both the President of the District Educational Council and the members of the Council generally that there is a certain degree of hostility to the Roman Catholics. How far this feeling is justified I am not prepared to argue, but ~~I~~ on this basis they contend that the constitution of the District Educational Councils, if these are retained, should be so amended as to provide for a greater representation of those who have a stake in education in the district and who by their educational or other qualifications are competent to express an impartial opinion on educational matters. You will remember that when the amending Bill was under your consideration this was the course that I myself suggested for consideration in lieu of the more drastic procedure of abolishing the Councils altogether. It certainly is a legitimat

position

position to take up ~~that~~ in constituting an ad hoc body to deal with recognition and aiding of schools democratic considerations should not be allowed to prevail and that the constitution should be such as to command respect from all parties irrespective of any communal considerations.

Yours sincerely,

R. G. Grieve
24.10.28.

The Hon. Dr. P. Subbarayan,
Minister of Education,
Fort St. George.

Office of the Director of Public Instruction,
The Old College, Nungambakkam, Madras,

D.O.No.116/28. Camp) Mangalore, 23rd October 1928.

Dear Dr.Subbarayan,

In continuation of my previous letter regarding the question of Roman Catholics on the West Coast, one of the points that was urged to me was that permission should be given to the conversion of St.Ann's Middle School into a high school, and in connection with the discussion of that point the Mother Superior General explained to me what the plans of the Apostolic Carmel were in regard to girls' education on the West Coast. They wished to high schools at Udipi, Mangalore (3 schools), to open a school and orphanage at Cannanore; at Tellicherry they have a flourishin Convent school; at Calicut they have a school which is in process of becoming a high school; at Cochin they have a school, and at Shoranur they wish Government land to be alienated in their favour for the opening of a school. Again, the college at Mangalore wishes to be allowed to open Science classes so that in effect their aim is to have almost a monopoly of girls higher education in South Kanara and Malabar apart from the three Government Secondary and Training schools at Mangalore, Cannanore and Calicut. I do not think that this is at all desirable in connection with the needs of the population as a whole. As regards St.Ann's, you will very likely be asked about this when you come to Mangalore. They argue that the Government Secondary and Training School (the higher forms of which are not full) is too far away being nearly 1½ miles distant from St.Ann's. Between 20 and 25 girls go on every year from form III of St.Ann's to high schools and about 6 : 1 is the proportion as between Catholics and non-Catholics. The significant point is that where they do go to is St.Agnes which is far further away from St.Ann's than the Government school. In other words, what they really want is Catholic schools under Catholic management irrespective of whether existing non-sectarian schools have roo

for girls

for girls or not. If the request for the higher forms in St.Ann's is granted it would be equitable to make it clear that grants for these higher forms would not be given. The question is exactly parallel to the similar case of Tinnevelly where petitions were addressed to Government for the grant of aid on behalf of the high school there. The existing secondary schools in Tinnevelly were not full but they wished a Catholic school to themselves and they distinctly stated that they would not ask for grant. Having got the higher forms they then petitioned to Government against their expressed undertaking and against the Director's decision. Government upheld the Director's decision, and similarly in the case of St.Ann's if they were to be allowed to open form IV 1, I think, be on the distinct understanding that they would not get any grant. The fact of the matter is that the Catholics are antagonistic to any other form of management in South Kanara.

I had a long talk with Mr.Subba Rao this morning. Having heard the Catholic version of the regrettable communal troubles in Kanara, I wished to get the other side of the picture. Mr.Subba Rao is an old friend of mine for whose opinion I have a great regard. He would be quite prepared to accept the policy which I suggested to you in my previous letter provided he could have some assurance that the Catholics would stick to it but clearly he has no confidence that they would act openly and candidly in the matter.

Yours sincerely,

R.A.Grieve

The Hon.Dr.P.Subbarayn,
Minister of Education,
Fort St.George.

[Cm. 5026A]

[Cm. 5031A]
Pt 1-3 of

26

Edn Dept.

Memorandum from the Catholic Association of South Kanara, regarding Catholic Schools.

The Catholic Association of South Kanara desires that the right to recognition of separate Catholic Schools should be recognised. In para 5e of his D.O. letter on pages 1-2 of, the D.P.I. says that at an interview with him the leading Catholics in South Kanara, (most of whom are connected with the Catholic Association) have accepted the following principles in regard to Catholic schools:—

(1) Where in any locality there is scope for more than one school and where there is a reasonable number of Catholic children, the Catholics should be allowed to maintain and get aid for a recognised school under their management. In any doubtful locality they would further be prepared to accept recognition subject to a condition that they should restrict admission to Catholic children only.

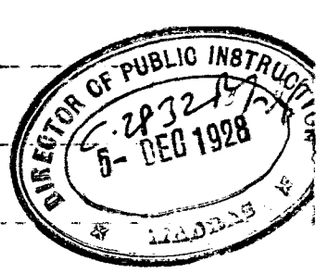
(2) In cases where there is ~~scope~~ scope for only a single school in any locality and where the aiding of more than one school would be a waste of public funds

~~[illegible]~~ any Catholic school, if opened, should be given the privilege of recognition without any claim for aid.

The Director also reports that the President of the Dt. Ed Council South Kanara is prepared to accept these principles, provided the Catholics would stick to them.

2. It is for consideration whether any instructions should be issued to the Dt. Ed Council, South Kanara, in the matter. Under Sections 141 and 142 of the Ed. Act, 1920, the power of granting recognition and aid is vested in the Dt. Ed. Council, subject to appeal to the D.P.I. Any executive instructions issued in the matter may not be effective, as the Dt. Ed. Council is not bound to give effect to such instructions. ~~[illegible]~~ The instructions, (to be effective,) will have to be issued as Rules under the Ed. Act. The Director may perhaps be consulted as to whether this may be done.

~~[illegible]~~



87

D.P.I. 50264—28—1

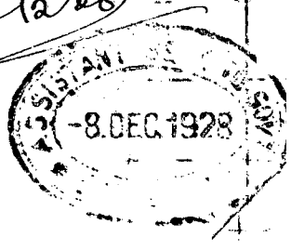
L.E. 5381A
10.12.28

I think that, pending the passing of an amending bill, the issue of a rule may be deferred. The following of the policy noted in the Secretariat note may be recommended to the D.P.C. for adoption. The result of the issue of such a recommendation may be noted in a year's time.

N.O. 2432 B/24
d 7-12-24

NGP
7/12/28.

Edn C No. 5381A
10/12/28



Edn. Dept.

Please see footnotes marked A, B & C in the D.P.I.'s D.O. on page 2 ante. At A it has been suggested that in places where there is scope for more than one school and there is a reasonable number of Catholic children, the Catholics should be allowed to maintain and get aid for a recognised school under their management. It is for consideration whether the Catholics should be allowed to ~~not~~ admit children other than Catholics in such a school. The Director may be requested to say what his intention is.

~~(But he suggests that in doubtful places, admission should be refused to Cat~~

2. At B on page 2 ante, it is stated that the Catholics would be prepared in any doubtful locality to accept recognition

subject to a condition that they should restrict admission to Catholic children only. The term 'doubtful localities' is not clear. Presumably the intention is that in places where it is doubtful ~~there~~ whether there is scope for more than one school, catholic schools may be recognised subject to the proposed restriction as regards admission. The Director may be requested to make this point clear and also to say whether in such cases the Catholic schools may be admitted to aid also.

3 The Director may also be requested to say whether in cases mentioned at C on page 2 ante, ~~also~~ admission to the Catholic Schools should not be restricted to Catholic children only.

4 The file may be sent to the D.P.I. no.

17/12 D.P.I.

DIRECTOR OF PUBLIC INSTRUCTION
19 DEC 1928
MADRAS

5026 A-28-2

19-12-28

17/12

Sectt. II-5 (*b*)—3,002—20-7-28. (6)

5/15/1

Education DEPARTMENT.

	Date.	Initials.
When received for Fair-copying.		
When copied ..	15/1	
When examined ..		
When signed ...		15/1
When despatched .		

Elementary Schools -Catholic schools - South Kanara district - Recognition and a Policy.

READ AGAIN G.O. No. ....., dated 192

" " " " ..... " 192

READ ALSO:—

C. No.026A. From the ....., No. ....., dated 192
5031 A.
5381A.
5397A

" " ..... " " ..... " ..... " 192

" " ..... " " .... " 192

RDER.

Mis.

No. 104, dated 15/1/29 192

Representation has been received from the Catholic Hierarchy in Southern India that Catholic parents are bound to send their children to Catholic schools, implily imposing thereby a duty on Catholic parents to insist on having schools of their own wherever the number of Catholic children permits. It has also been brou to notice that the Roman Catholics in th South Kanara district find it difficult obtain recognition and grants-in-aid in respect of elementary schools maintained them. With a view to avoid the inconvenience complained of, the Govt. commend t the Dist. Edl Council, South Kanara, the adoption of the following principles in t matte -

(1) where in any locality there is scope for more than one school and where there a reasonable number of Catholic children

the Catholics should be allowed to maintain and get aid for a school under their ma ment. In such cases it is left to the District Educational Council to restrict admission to Catholic children or not according as it is considered by the Council and the inspecting officers that admission of non-catholics would not or would act prejudicially to the interests of the other school or schools in the locality.

(2) In places where it is doubtful whether there is scope for more than one school, catholic schools may be recognised subject to the condition that admission should be restricted to Catholic children only, but aid should not be given unless it is clearly demonstrated that there is room in the locality for more than one school.

(3) In cases where there is scope for only a single school in a locality and where the aiding of more than one school would be a waste of public funds and the Catholics desire to maintain their own school in such a locality the school should be given the privilege of recognition but should have no claim for aid. Admission should in these cases also be restricted to Catholic children.

. The President, District Educational Council, South Kanara, is requested to report at the end of one year how the policy commended above has worked.

15/11/64

To the P.D.E.C. South Kanara.
D.P.I.
Secy, Catholic Association o. S. Kanara, Managlore
(para 1 only)

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